

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.
Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor, at Salem, Col. Co., O.
Address to EMILY ROBINSON, Publishing Agent.

THE BUGLE.

Letter from Mrs. and Mr. Wilson.

CADIZ, Ohio, Dec. 22, 1851.

BROTHER ROBINSON: Will you be so good as to correct some typographical errors, which appear in our letter. 1st. error, about the middle of the second paragraph. It reads, suppose we were to judge of the government of the United States by the conduct of many of its citizens; should read, by the conduct of many. 2d. error, and the most important one is immediately after the last quotation from the Bible, and the United States Constitution, which read, "all kinds of property were not to be delivered up," and should read, "all kinds of property were to be delivered up."

Permit us to offer a short reply, to the remarks you have made on our letter. We have no desire to convert *Anti-Slavery Papers*, or the *Anti-Slavery Platform*, into vehicles for the discussion of the question of the religion of the Bible. Circumstances induced us, to make some strictures on Mr. Barker's letter. We considered it our duty, under our protest against what he considered a principal *Anti-Slavery measure*: namely, to condemn an *extremist* against the Bible, which in his opinion is the Bulwark of Slavery. Separate and apart from our view of the wickedness of his plan, we think he means not adapted to the end. The question would then take a new issue, the religion of the Bible would be the leading question, and not the redemption of the slave. It would array abolitionists in irreconcilable hostilities against each other. Undesired in the inspiration of the Bible, making the onslaught would assail the Bible and its votaries with violence. And those who were defensive, would be no less acrimonious, forgetting that the Bible tells them, "to return railing for railing." It would not only increase the cause, and retard its progress—it would be said, (as it often is) that the emancipation of the slave is *not* the end in view, but to malign the Bible. A pro-slavery community would say, Ah! Ah! we are glad to see abolitionists adopt such a measure as Mr. Barker proposes; knowing that it will insure ignominious defeat. We often without fear of successful contradiction, that the reputation of the Bible has in no instance, been the cause nor the means of emancipation in any country; nor has it ever promoted any moral reform, but directly the reverse. Witness the horrible tragedies perpetrated by the French Revolutionists. True, the destruction of the Bible was not the cause; the destruction of the Bible and the other frightful outrages were the effects; the cause lay in their bad *altruistic hearts*. "The bad heart laid in his heart, there is no God—out of the heart proceed evil thoughts, murders, &c., &c."

Mark the contrast between the French Revolutionists and the West India Negroes, when they were emancipated. They had been equally "goaded to madness," but instead of proclaiming there was no God, no Bible, and murdering their oppressors, they bent their knees in humble adoration, to thank God for their deliverance from bondage. What a sublime spectacle! The Bible is the most peaceful *Anti-Slavery* document extant, and has been the means of emancipating millions from slavery, and has been used as the *text-book* in *Anti-Slavery* discussions, ever since the question has been agitated, both by believers in its inspiration, and unbelievers. The Bible is the *only* Book in the world that can establish the principle of liberty and fraternity on a solid basis. The first page you will see inscribed, that "God created man in His own image, and gave him dominion over the earth and its creatures." Dominion is his birth-right inheritance, "liberty," not slavery. All sprang from the same parents, whatever may be their complexion, natural brothers, "fraternity." Is there any other Book except the Bible, which can inform us in what condition man was created?

Individuals have caviled at the Bible, on account of its establishing the brotherhood of the whole human family. The Bible has been made available in *Anti-Slavery* discussions, by abstracting *Anti-Slavery* principles from its pages, and in borrowing its forcible language, its grand metaphors, its majestic style, &c., &c., both by believers in its inspiration, and unbelievers, without ever hinting at the discussion of the question of its inspiration. By making this use of the Bible, we can turn the "popular, blind superstitions veneration," for it, (as our friends would have it) which has duped the community for so many centuries, to a profitable purpose in behalf of the slave.

Now, dear brother, may it not be possible, that some may have imbibed a "blind" contemptuous prejudice against the Bible, and examined it with a jaundiced vision. What profitable end can we turn this infatuation to?

What if an "interested pro-slavery priest-hood," have seen proper to pass by on the other side, and leave their brother writhing in his blood and chains; and pervert the scriptures to pandering to a corrupt pro-slavery community, which is not the fault of the Bible, it is just what the Bible says, "Like people, like priests."—Hosea, 4-9. Get the people right, and no fear but the "priests" will follow. "Priests" as a class are no worse than other men, but "have like passions with other men,"—the people say, "speak unto us smooth things, prophesy deceit," and they will bear no other than pliant tools, who will answer their purpose—they would drag a man out of the pulpit, and if in the Southern States, hang him on the first sapling, that would preach wholesome *Anti-Slavery* doctrine—yet there have been, and are many able champions of liberty among ministers of the Gospel, who have suffered grievous persecutions on its account. The first *Anti-Slavery* martyr in the United States, was a minister of the Gospel—The noble, much lamented Lovejoy.

We have done—it is the last time, we will burden the columns of *The Bugle* with this disagreeable subject. It gives us great pain to find fault with our fellow laborers, who in many instances deserve commendation. It is our desire, to labor in our humble way in fellowship with the American *Anti-Slavery* Society,—its platform has our approbation, and its measures heretofore have been in accordance with our views. This is the principle reason why we are so anxious, that the organ of the Western *Anti-Slavery* Society should sanction no measures inimical to sound morality.

Yours sincerely and fraternally,

M. & E. WILSON.

Memoir of Edward Gorsuch.

The following memoir of the kidnapper who was slain at Christiana, appeared some time since in the Methodist Christian Advocate and Journal. It shows the estimate which that Church places upon man-stealing and slaveholding. "The memory of the wicked," it is said, "shall rot." And so it will wipe out the efforts of pious accomplices to exalt it.

Mr. Gorsuch was a most worthy member of the Methodist Episcopal Church, residing 19 miles from Baltimore, in the Herd Creek circuit, Baltimore Conference. His many excellencies as a man and as a Christian, deserve that a more extended notice be taken of him and of his character. At the request of his bereaved family, I forward to you the following memoir for publication in the Advocate.

The circumstances connected with his untimely death have been fully made known through the secular press and are briefly these:—Four of his negroes had run away from service, and fled into Pennsylvania. Accompanied by one of his sons and four other gentlemen, he had gone in pursuit of them, and proceeded in Philadelphia the necessary legal documents, and the assistance of a deputy U. S. marshal, and two police officers. On Thursday morning the 11th of September, having traced the slaves to a house about two miles from the village of Christiana, in Lancaster county, Pa., they attempted to take them, when they were beset by a mob, consisting principally of colored people, to the number of 50 or 60, who fired upon them, instantly depriving Mr. G. of life.

By this inhuman and lawless outrage, the section of country in which he lived has been deprived of a most valuable citizen, and our Church of one of its brightest ornaments.—Brother Gorsuch was about fifty-six years of age—half of which time he had spent in the bosom of the Church, having embraced religion about twenty-eight years ago. Three years after he had connected himself with the Church, he was selected as a suitable person to fill the important office of class-leader, and about the same time was appointed a steward of the circuit. The duties of these offices were performed by him with the utmost faithfulness, and to the entire satisfaction of his brethren. Never, in the course of an itinerant ministry now reaching to a quarter of a century in duration, have I met with any man whose demeanor in those official trusts was more worthy of commendation than his. As a husband and a father, he strove to measure up to Scriptural standard. As a neighbor and a friend, he was one who might be relied on with confidence; the poor had in him a benefactor, and to all he was a competent counselor. Such was the high estimation in which he was held by his fellow-citizens, and such the confidence reposed

in his integrity and judgment, that cases were often submitted to him for adjudication, which, under other circumstances, would have been taken before a court of justice. To those who, in the providence of God, were in bondage to him, he was always kind and gentle. When he embraced religion, he determined to set all his slaves free, the males at 25 years old, and the females at an earlier age. To this rule, it is believed, he steadily adhered. Even those after whom he was in pursuit when he was murdered, knew that in a few years they were to be free. After they had absconded, a report reached him that they were suffering for food, whereupon a colored man was sent to refect them, and to assure them that if they would come home and behave themselves, their former misconduct should be forgiven. They were freed, but did not return.

But it was the religion of Jesus Christ that specially gave lustre to his character. In the best and truest sense of the word, Edward Gorsuch was a Christian—a consistent, meek, holy Christian. In all his actions he endeavored to set God before him. His hospitality was warm and expansive—his attachment to the Church of his choice, and to her ministers was constant and unshaken—and his liberality in supporting her institutions was always generous and commendable.

His wife, three sons, (one of whom, the Rev. John S. Gorsuch, is a member of the Baltimore Conference) and two daughters, with a very large circle of relatives and friends, lament their sad bereavement.

T. H. W. M.

Kossuth and the Colored People.

The Committee of colored persons, through their chairman, George Downing, presented the following address:

GOVERNOR Kossuth.—We appear before you to pay homage to a great principle, which you announce with so much distinctness, and uphold with so much power, the principle that a man has the right to the full exercise of his faculties and powers in the land which gave him birth; and that it is his first duty to devote all the energies of his being to maintain that right for himself and his compatriots. Around this principle you have thrown a radiance which almost clothes it with the sacredness of a new Evangel, and from your words' platform have called upon people and nations, however weak, to stand up and maintain it against whatever odds of oppression and tyranny may have arrayed against it.

In the face of the distinguished example of the Pilgrim Fathers, and the many eminent men who have made this their life motto, we have steadily maintained this birth-right right during the last third of a century in this our native land, and will continue to maintain it until its ultimate triumph, "for the first love of man is in his home."

We feel that this great principle is surely gaining ground, and we hail in your person its living Apostle, who has given it voice and expression. We would express the deep sympathy we feel in you, because of the nation you sustain to liberty. We feel that your mission is a most happy and propitious one. We see in it a part of the special ordering of Providence. The landing of the Pilgrim Fathers; our Declaration of Independence; the Revolutionary struggle, led by Washington; and the later developments of the principles of liberty, as seen in the struggles now going on in our own country for its further advancement and application to all men, are kindred efforts.

God speed you in your mission! May Hungary be free! And we earnestly pray that when the resurrection of your country shall indeed take place, she will clothe herself in that true vestment of Democracy fully prepared for her when you abolished caste, so that pure Republicanism will in her be vindicated, and every man stand an equal in the eyes of the law. Yet! illustrious Patriot, may Hungary be free! May the world rejoice in her speedy disencumbrance. May the joy be twofold in that Hungary shall be redeemed,—and not Hungary alone, but with her the world—man-kind.

The attention of nations is fixed upon you! At the mention of your name, tyrants tremble, the oppressed rejoice! There is not a principle advocated by you, not a word that escapes your lips, but that is caught up and waited to every civilized nation. And deep and wide-spread is the joy felt through Europe, when you preach the thrilling and trumpet-toned announcement, "Ye oppressed nations of Europe, be of good cheer and courage!"

God moves in mysterious ways. The result of the late Hungarian struggle will be propitious to the general growth of freedom. But for your imprisonment, the world would not now be so electrified by your eloquence—by the spirit of freedom, Hungary suffers in the ordering of Providence, for the good of the whole—but her destiny is to be free.

Respected Sir.—Your mission is too high to be belied with party or sect; it is the common cause of crushed, outraged humanity.

May you, when you leave our shores in furtherance of your heaven high mission, carry with you the sympathy of all, the active countenance of all.

Be assured that as you have now our prayers, so when the time comes, we shall give you our "liberty offering," though it may be but the "widow's mite."

JOHN S. ZUTELLE, President.
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WM. J. WILSON, JESSE C. AUSTIN,
JOHN T. RAYMOND, WM. BERNETT,
T. JAMES WHITE, Secretaries,
PHILIP A. BELL.

To which Gov. Kossuth made the following response:

"I have no intention, gentlemen, to make a speech. I believe you do not expect it from me. Last night I had an opportunity to express my humble wishes, on which occasion I made propositions to the people of

the United States. Now, I know the sympathy of the people of the United States for the cause which I represent, and I confidently hope that they will be made aware, after the statements I made last evening, that the time for action has come. And therefore I will take this very ground at every new proof and new testimonial which is given me of the sympathy, of the kind attention, of the friendly feelings toward that cause, to answer, that while I thank your generous people most cordially for your expressions of sympathy, I hope you will also feel inclined to do something for this cause." [Applause.]

Bloodhounds Turning Spaniels.

BY SHARPSHOOTER.

The city of New York has this month made enthusiastic demonstrations in welcome of Kossuth. The same city last year mobbed the American *Anti-Slavery* Society. Now, Kossuth's obvious merits is, that he struggled for human liberty, and sacrificed to the favor of the powerful to promote it. The *Anti-Slavery* Society likewise struggled for human liberty, and their sacrifices to promote it are neither few nor insignificant. Why, then, is the former festered and flattered, and the latter interrupted and insulted? Why do the New Yorkers grasp with one hand the pulpit of the Hungarian patriot, and shake the other hand doubled up, in the faces of the Abolition patriots? How can they look over a few dollars of their spare cash to help Eastern runaways, and subscribe many dollars to harass Southern runaways? How can they (as Greeley expresses it) "go their length for freedom in Europe, and twice their length for bondage in America—land a white Kossuth to the skies, and almost burn a black Kossuth at the stake?" Is emancipation a good thing for foreign serfs, and a bad thing for domestic slaves? Does a transfer of five thousand miles give moral principle such a jolt as to turn it bottom side up? Is a certain course of conduct glorious on the banks of the Hudson? Can he be deserving of the highest honor who tried to check that woman-whipping, child-stealing, fugitive-hunting citizen, Hayman, in the clime of the Carpathians, and those he deserving of abuse and violence who try to check the woman-whipping, child-stealing, fugitive hunting, citizens, that out-thaw Hayman in the clime of the Alleghenies?

The fact is, these Gothamite editors and officers are hypocritical. They want to curry favor with the Goddess of Liberty, and be recognised as her true worshippers, while defiling her temples and staining her priests. And they imagine—being a shrewd set of fellows—that they can hoodwink that fair deity. They confidently expect to pass themselves off as original, true-blue, dyed-in-the-wool disciples of hers. They reckon that the oiliness of their present words will make her forget the ruthlessness of their late deeds; that she is so easily reconciled as the God of Calvinism, who, if merely prayed to in Christ's name, sanctions the vilest sinner from hell's jaws in a twinkling. But think she won't be propitiated by any such mock ceremony as getting up an occasional "turn-out" over an Old World apostle of human rights. She will tell them, with a stern brow and a piercing voice, to do whatever lies in their power to assist the New World apostles of human rights, first, or they have no business in her church. Active, living goodness, and not numbing a dead creed, is her chief requirement of membership.—Toasting and banqueting and saying smooth sentences to Louis Kossuth will be regarded as acceptable service from those who were engaged in seizing and chaining and passing harsh sentences on Henry Long.—*Liberator*.

The Germans and Slavery.

It is probably known to most of our readers that an eminent German poet and scholar, Professor Gottfried Kinkel, is in this country, attempting to gather together an enormous fund for the promotion of republican principles in Germany, or more exactly, to assist any future revolution that may there occur. He succeeds in obtaining subscriptions to his loan for more rapidly than Austria in her like attempts in Europe, and has already accumulated a formidable sum, which might furnish quite a solid basis for political disturbance. The German population of the country have already greatly enlisted in the movement, and will probably universally sympathize with it. One of the chief objects of this purpose, at Cleveland, lately published a resolution of some reflex importance to us in this country. It appears some colored men had liberally contributed to the funds, and this furnished them an occasion for uttering what every body knows is the well-known universal sentiment of the German population, that they would use the means adopted to abolish slavery in this country, as soon as the liberty of Fatherland was secured. We may be sure they will; for there lies in the immense body of German emigrants among us, a latent anti-slavery influence little dreamed of yet, but of as determined character as any that slavery has yet encountered. They are slowly filling up Texas, and will soon get the mastery of it. They are mingling with the free masses of the West, whither is so soon to pass the scepter of national power. Wherever they are, they may be depended upon as hostile to slavery when once their slow natures are roused to its true bearing and character.—*N. Y. Evangelist*.

DAVID KINISON, the last survivor of the Boston Tea Party, is still living at the advanced age of one hundred and fifteen years. He resides in Chicago. So says Harpers Magazine.

The Forest Divorce case is now in process of hearing in New York City.

Allegheny Institute.

Our colored citizens owe to the munificence of the Rev. Charles Avery, of Allegheny City, the establishment of an institution of learning of a high order. The edifice is large and handsome, and finished in the best manner, embracing everything necessary to the comfort and convenience of a large number of students. The philosophical and chemical apparatus are very complete and highly finished. We were informed that the whole did not cost Mr. Avery less than thirty thousand dollars. There are departments for both sexes.

We attended the examination of the pupils on Friday, and witnessed a portion of the exercises, and were very much gratified at the proficiency of the young people in their respective studies, and at the evidence they gave of intellectual culture, as evinced by correct thought and expression. Some of them gave evidence of genius of no mean order. Rev. Philatus Dean (late) is Senior Professor; Martin H. Freeman, A. B., (colored) Junior Professor.

This Institute is not under the control of any religious denomination, but its charter requires that all its officers shall be professors of Christianity. It is in no way connected with any sectarian organization, yet the design of its founder was to incorporate the teaching of Christian precepts with its appropriate course of study. We would warmly recommend to our colored friends to sustain it with all the means in their power, and give to their children the great advantages which it holds out for moral and mental culture. This will this noble institution be an honor to them, as well as to its benevolent founder.—*19th. Gaz.*

The Slave Trade on the Coast of Brazil.

The arrival of the Sharpshooter, an iron steam vessel, at Portsmouth, England, is an omen from the Brazil station. The Sharpshooter has been very successful in capturing slave-ships, having taken nine during her service on the coast, which are enumerated as follows:

One brigantine, with slave equipments, off Rio by cruising; one brigantine, equipped for slave trade off Rio, by cruising; one two-masted schooner, equipped for slave trade, off Moenbe, by information; one topsail schooner, fully equipped, off Campos, by cruising; (she was heavily armed, had been chased four days previously, by the Sharpshooter, and had then a cargo of slaves on board); one cutter, off Maguana, having 24 slaves (26 had died on the passage over); taken by cruising; one brig, fully equipped, off St. Paul's Bahia, taken by cruising; one schooner, empty, off Rio, by information; (this was the Valaresco; one brig, off Bosios, 102 slaves on board, taken by cruising; on information; one schooner, taken off Tiguera river by four boats and thirty-six men of the Sharpshooter, and one boat and six men of the Locust.

Troy and Greenfield Railroad.

The novel and ingenious machine with which the tunnel of the Troy and Greenfield Railroad is to be perforated through the Hoosac Mountain is thus described:

The machine when finished will weigh about 65 tons. It will be worked by a steam engine of 75 horse power, and will cost about \$45,000. It will cut the entire size of the tunnel for a double track. In other words, a circular hole of the diameter of 65 feet. It will probably enter from 6 to 15 feet per foot per day. These data are taken from its actual cutting in granite. The rock in the Hoosac Tunnel is pure sienite, highly stratified, and the line of the tunnel enters the rock at right angles with its stratification. The machine is called "Wilson's patent stone-dressing machine," has the capacity of cutting pure quartz rock (Silex or flint) with great rapidity. The machine is described as a truly wonderful invention. The cutters are circular plates of cast steel, of 14 inches diameter, half of an inch thick and ground, with a bevel on each side, to an edge. They are placed on the rock, at the angles of about 45 degrees, and revolve the surface with great rapidity. The edge is pressed into the rock with great force, and acts as a wedge, prying up and throwing off the rock in a surprising manner. A block of granite, ten feet long and four feet wide was placed on a carriage, and submitted to a single cutter, gauged to cut two inches from its surface. It passed over the entire stone in 2 1/2 minutes, and cut off 1,000 lbs. of rock, leaving the same as smooth as any hammer dressed stone. Its owner offers to prove that he can make six revolutions per minute, on a granite perpendicular face, and 24 feet in diameter. Each revolution will cut one-eighth of an inch in depth—that is, six-eighths of an inch per minute, or 45 inches per hour.

GLASS FACINGS FOR BUILDINGS.—A correspondent of the London Builder suggests the substitution of glass for the stone facing of buildings not translucent or crystal glass, but glass ground of the requisite thickness and strength. Such a material he adds, would not absorb the dust and smoke constantly floating in the air, but every shower would wash them off, and buildings would look as fresh as ever. And as glass, from recent improvements, can be moulded to any shape, almost as perfect as if cut, the most exquisite Gothic and other ornaments could be produced.

The Pittsburgh Commercial Journal is out in company with the Washington Union, and other Filmore papers, against Kossuth's doctrine of national intervention.

There are in the United States 1694 Cotton Factories, and 1539 Woolen Factories.

Kossuth and the Presbytery of Brooklyn.

Rev. S. H. Cox, D. D., on the part of the Presbytery of Brooklyn, in company with many other members of the Presbytery, then entered the room and took his station at the end of it, opposite to Gov. Kossuth. The crowd being very great, the delegations from Jersey City and Trenton not having yet withdrawn, Dr. Cox said:

"If my countrymen will be pleased to enlarge this circle, I will send my voice thro' it to Hungary." (Laughter.)

It then proceeded to read the address of the Presbytery. One of its striking points was the expression of the sentiment that diplomacy was taking the place of the sword, and moral force was being substituted for physical in determining the destinies of nations. The address also alluded to one of the acts in the life of Kossuth, in which he firmly refused to alight his religion for the sake of release from captivity. In conclusion, the virtues of Madame Kossuth were mentioned, and she was complimented as *conjugi abillissimo digna*.

M. Kossuth—Sir, you have relieved me from answering your address, and I will be brief. You mention one act of my life in words as if it was an act of personal merit worthy of your attention. I pray you to consider it not so. I believe it was an act which every honest man in the world would have done, and anything which an honest man would do, is, of course, not to be considered as a merit, but simply as a duty. In giving the consolation of your enlightened views, you told me that diplomacy was gaining ground and war was losing.

I do not know if this is a benefit if it is so, because I beg leave to state, that all the armies of the Russian Empire together would not have been a match for the decided honest sons of Hungary, when inspired by Freedom, but the diplomacy of Russia is too much for them, entirely. (Laughter and applause.) That is a thing with which they would be no match. If it were a convenient time and place, I could give you numerous examples and instances which would prove to you, and convince you, that the preponderance of Russia over Europe,—which is the cause of humanity, and upon which leans the despotic and absolutistic principles of Europe—was not won by armies, but by skill of diplomacy. Diplomacy, when not employed for the benefit of mankind, is far more dangerous to humanity than open force. An open enemy I can meet, but his undermining stratagem I cannot. (Applause.) And therefore let me humbly entreat you, do not praise diplomacy, but let me entreat you rather, and all the people of the United States, to support me in the endeavor to do away with diplomacy, in order that its secret agency may be replaced by the public free opinions of the world. A free nation has the right and the power to dispose of itself. Diplomacy pretends to arrange the matters of the people without their consulting previously the wishes of the people. Now I hope the day may not be far distant when every nation of the world will understand, that being the master of its own fate, it is one of its duties, not only to watch the interior concerns of the people, but also to direct those interior concerns. You have quoted the examples of the Apostles of our Savior to show that an ultimate hope of the issue attended their endeavors, and though they were persecuted they did not despair, nor were they forsaken. Now I am not in despair. I have the manly resolution to sacrifice every moment of my life, not only to a sense of duty, but also with the confidence of success, to attain which is the object of my life. I am thus resolved because I believe that God will eventually bless a just cause. So I am not in despair. Neither am I forsaken, because I have your sympathy for my cause; and that men, though he be a peace lover, is not forsaken when the sympathy of such a great people as this attends him.—You have mentioned my wife. I thank you for it. I say to you freely and frankly that my life was such a very tempest-tossed one, that few moments were there in it allotted to me for private happiness, because it was absorbed in the way of duty to my country. Still I labored at happiness, and I thank God for giving me a companion that can contribute so much to it. (Applause.)

You offer me your prayers. Be thanked for it. But let me humbly entreat you, gentlemen, and all with whom you are connected, to remember those words of Holy Writ—"Pray and be watchful." Pray, gentlemen, and be watchful, with the resolution which becomes such a great people as you are—be watchful, that the principle of despotism may not crush the honest endeavors of man for freedom. That is my request. Be so kind as to convey to your fellow-citizens of the City of Brooklyn—the oldest partner of the City of New York and the fairest one—my humble wish that they, having offered me their hospitality, will afford me the practical aid to accomplish those wishes which I had the honor yesterday to express. That will be hospitality given to the principle of freedom—that will be hospitality given to my down-trodden—my native land—that will be hospitality given to Europe's oppressed nations. That is worth more than hospitality given to man. (Applause.)

Dr. Cox—I wish to make a single explanation. Words are ambiguous. I have used the word diplomacy as my countrymen have done from the nomenclature and from the books of Washington and Webster. The diplomacy of the Czar of Russia, we who love the Bible, have understood. In the year 1820, when it suited his despotism, he saw fit to arrest its distribution in his mighty Empire. In respect to prayer, sir, we never think of praying without acting. (Applause.)

The Queen of Spain has liberated 23 of the Cuban prisoners who were British subjects.

Cincinnati and Columbus have had large and enthusiastic Kossuth meetings.

From the True Democrat.
Colored People in Ohio

The communication below is from one of our most intelligent Georgia subscribers. His questions we have endeavored to answer fully in the editorial which follows them.

Editors True Democrat:—In your paper of Dec. 10th, it is stated that "No black or mulatto can obtain a legal settlement in Ohio." Is this correct? In 1804 a law was passed requiring people of color, who came into this State to reside, to give bonds in the sum of five hundred dollars that they should not become chargeable to the State for their support. I was not aware that there was any other obstacle to their obtaining a legal settlement, and this I understood, was repealed at the session of 1818-19. I had occasion not long since to correct what I supposed to be a erroneous statement in an Eastern paper on this subject; but if the statement above quoted is correct, I have given a wrong impression. Will you have the kindness to state definitely what law there is, and where it may be found, which prevents blacks or mulattos from obtaining a legal settlement in this State? GEORGIA.

THE BLACK LAWS OF OHIO.

While the general course of legislation in Ohio has been adverse to the African race, our statute book has been distinguished by specific enactments, imposing special disabilities upon colored persons, and known, emphatically, as the "Black Laws."

The first of these passed January 5th, 1801, and fourteen months after the formation of the Old Constitution, provided severe penalties against blacks and mulattos, who should attempt to reside in Ohio, without first producing certificates of freedom, and prohibited all persons from giving them employment, under like penalties.

An Act amendatory thereto was passed January 25th 1807, providing that in addition to certificates of freedom, colored persons should give bonds in the sum of \$500, or be removed from the State; also additional penalties against hiring or harboring them.

The fourth section of this act contained the infamous disqualification of blacks and mulattos as witnesses in certain cases.

It was amended with the first provision of this act, that was William Sawyer, some time Member of Congress, and of the recent Ohio Constitutional Convention, aided by other equally good citizens of the State, drove the emancipated slaves of JOHN RANDOLPH, from Mercer Co., Ohio.

Twenty-seven years after the enactment of the above, on the 27th of February, 1828, the Legislature again availed to the importance of this subject, and passed another amendatory act in reference to the recording of certificates of freedom, &c.

This matter stood until the session of 1838-9, when Wm. Morehead and John Speed Smith arrived with a special mandate from Kentucky, requiring the enactment of a law the more effectually to carry out the second section, Article Fourth, of the U. S. Constitution; with which the Ohio Legislature, of course made haste to comply, and passed on the 25th of February, 1839, what was called by way of detestable pre-eminence, the "Black Law." The objects of this law were set forth in an introduction and preface. "Whereas," the body of the act contained sundry atrocious provisions, approaching faintly and far off the more recent act of Congress on the same subject.

A melancholy moral may be drawn from the fate of this statute. In the canvass of 1842, in Ohio, Mr. Clay, and sundry other distinguished whigs from Kentucky, came over to aid their brethren in Ohio, and attended a whig barbecue at Dayton. The democrats succeeded in the election, and forthwith repealed the act by way of reprisal.

The above constituted the black laws proper.

The Constitution walled up all approach to citizenship.

The school laws, while they assessed a revenue on the property of colored persons for educational purposes, closed the door of every school house in the State against their children. And the Poor Laws forbade their gaining a legal settlement in this State.

See Swan's Statute, 634-5, second section, act passed March 11, 1831, and still in force.

By a silent, but universal construction of other statutes, a colored man could not legally become deaf, dumb, blind, or even insane; while the poor laws precluded his rising to the dignity of a pauper, and the only institution of the State to which he could gain admission, was the Penitentiary.

On the 24th of February, 1843, the legislature again returned to the subject, and enacted that colored children might be admitted to the common schools, providing no person having a child in a given school, should file a written dissent thereto with the District School Board.

It was also provided for the erection of school districts, composed of colored persons, and the establishment therein of schools, to be supported by taxes upon the property of black and mulatto persons, which for that purpose was withdrawn from the common school fund.

Thus matters stood until the memorable session of 1848-9, when with almost unanimity, the legislature unqualifiedly repealed each and all of the statutes composing the so-called black laws by name, and date—cutting up at one blow root and branch the whole black brood.

It went further, and repealed "all parts of other acts," imposing disabilities "on account of color," except the act above referred to "for the relief of the poor," and the act "relating to Jurors."

This act admits colored children to the common schools, unless the Directors or other officers shall deem it expedient," in which case they are obliged to erect colored districts, schools, &c.; which, however, are still to be maintained by taxes assessed by the usual law on the property of colored persons—a scheme of education of no practical benefit.

This is the last legislation on the subject; and the New Constitution confirms the disabilities of the Old.

A summary of the legal privileges and disabilities of persons of color in Ohio, will present something like the following.

They may emigrate into the State, acquire a lien and transient property, and enter into all contracts in the same manner that all other persons may. They have a qualified system of education, and are admitted as competent witnesses in the Judicial Courts.

They may have such aims as our laws meet out to the poor, and admission to the State Asylum.

On the other hand, they may have no voice in the choice of those who shall rule over them, are themselves ineligible to office, and are taxed without representation. They cannot claim for their children admission to the common schools, or themselves sit as Jurors; and no matter what intellectual, moral, and religious eminence any of them may obtain, or what service they may render the State; they can never acquire the right, to us, cheap privilege of citizenship; nor can it be conferred on them by way of reward. They can sojourn only as aliens in the land of their nativity, unable to earn or purchase even a "legal settlement."

Our correspondent "Georgia" will find in the above reference to Swan's Statutes an answer to his enquiry.

African Colonization.

We learn from the New York Colonization Journal, that the American population now in Africa is about 12,000, and that they have built about 20 cities and towns. We should not think that their cities and towns could be very large or numerous, populated with 12,000 colored slaves from America, whom, we are told, are opening great fields of industry and enterprise among the heathen.

Under such active, intelligent colonists, fresh from the schools of American slavery, they cannot fail to flourish. But hark! for a moment; let us look at these emancipated and colonized slaves through the spectacles of the American Colonization Society, and see whether this American population now in Liberia are capable of building cities or civilizing that vast nation. It is proverbial for the members of the above Society, when speaking of the American slaves to say, that they are "ignorant, stupid and lazy;" that if they were emancipated and left in the United States, they would starve, while they admit that there are some exceptions, among whom are those who escape to the north.

We clip the following from the Colonization Journal, which may give our readers some distant idea of the very low estimate that the editor puts upon the character of the most intelligent among the American slaves:

"The Abolition Convention at Syracuse call 'Jerry' their 'poor brother.' Whether he was poor or not, we cannot say; but the claim of 'brotherhood' put forth, is best evidenced by the following which we clip from the Ohio Gazette:

"Syracuse is the home of abolitionism; there has been expended more abolition word-philanthropy than in all the State else. The negro Jerry has lived there a vagabond and a thief; four times within the last season he has been sent to the penitentiary."

Who strove to rescue him from a slavery far worse than that from which he fled?—Who tried to make him a freeman in deed, not in word merely? Such a benevolence would have been noble, but it would have been short-lived. The telegraph would not have carried it on wings of lightning to the end of the Union, therefore Jerry remained in his obscurity and wretchedness, almost of necessity a vagabond and a thief. But abolition philanthropy was on hand, all at once, with ardor for his welfare, when the Constitution demanded his surrender, when marshals were to be named and society thrown into disorder. The world would see its zeal, the presses would groan with it, the wires would bear it afar off, it would trouble the Government, it would disturb the Union."

This reminds us of the rabbit story. An old gentleman had caught a very fat rabbit, and as he carried it home alive, made large calculations about having it roasted that day for dinner; but suddenly the animal sprung out of his hands and ran off into a field of briars, thereby dissipating the hopes of his sanguine possessor. Initiating the example of the fox, when placed in a similar predicament, the old gentleman exclaimed, "Pshaw! I am glad you are gone, for I dare say you are as tough as a bit of old bull."—Voice of the Fugitive.

The Slave Law Examiner.

By W. L. CRANDALL, at Syracuse, N. Y. We have received from Mr. Crandall his prospectus. It is too long for insertion, entire. We gave week before last an extract which we have no doubt has excited the desire to see the paper itself. We hope so—send on your names.

The Examiner will be irreversibly Independent of Parties and Creeds, of every name and nature. Respect will be paid, however, to Politicians, Candidates, and Parties, of every stripe, State and National.—The Examiner will be Independent—not Neutral in any thing which relates to the Rights or Wrongs.

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I shall deposit the money received on the first thousand subscriptions, and to the full amount to meet the expenses of the paper, with JOHN WILKINSON, Esq. President of the Bank of Syracuse, who, as a personal friend, has consented to the arrangement. This deposit is to be in trust for the subscribers to be applied *pro rata*, each week of the year, in payment of the expenses of the paper. I do this, as alike due to the subscribers and to myself, as I have no property to insure against business accidents or contingencies. It will serve to guarantee the stability and success of the paper.

Northern Ohio Temperance Convention. The City of Ohio County Total Abstinence Society at its last session, adopted a resolution in favor of a Northern Ohio Temperance Convention to be held in Ohio City, on the First Wednesday in January next.

Friends of Temperance, will you not send delegates from all the Counties of Northern Ohio?

Now is the time for prompt decision and united action among the friends of the cause, and to secure that, is the object for which the Convention was called. Our County quarterly meeting will be held at the same time and place, and probably be merged into the Northern Ohio Convention.

Distinguished speakers from abroad are expected, among others that distinguished champion of our cause, S. F. CARY of Cincinnati.

Editors friendly to the cause please copy. H. M. ADDISON.

Secretary Cuyahoga Co., T. A. S.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, JANUARY 3, 1852.

EXECUTIVE COMMITTEE MEETS JANUARY 4th.

Kossuth and Slavery.

Under this head we give our readers some extracts of papers in different localities in regard to the man and the question now almost exclusively occupying the American mind. Kossuth has taken the mass of the northern people by storm. Though the controlling influences of the country are either faint in his praise, or are growing their dissatisfaction. Slaveholders and their tools the officers of the Federal Government, may give him a formal welcome, but it will lack the heartiness with which they would have greeted him, had he come the vanquished, crushed and dispirited man they deemed him, when they extended to him the offer of their hospitality.

They are not at all of Solomon's opinion, that a "living Dog is better than a dead Lion." A dead Hungarian, whose tomb they could build and adorn, would be much more to their purpose and liking, than one who enunciates living principles which find a response in every throb of the human heart; but which it is their pleasure to outrage.—It does not altogether allay their fears, that Kossuth pledges himself to make no application of these principles, except in Hungary. They can't quite get the assurance that somebody, may not make them to our home despotism.

We doubt not, however, that the common herd of slaveholders, north and south, are well pleased to have an opportunity, where they may safely shout for freedom. There is still left about them some remnant of heart. They don't right heartily love slavery, though they support it. And they really feel some self-complacency, that they can shout for liberty in Europe.

Others, their crafty ones, hope to make a diversion in their own favor, and by denouncing despotism in Austria, more firmly establish it in America. Their speeches, addresses and banquets are to be their certificates of character as friends of freedom, under cover of which they may work their will upon their victims.

The Catholics, with Cardinal Hughes at their head are the foes of Kossuth, because he makes application of his principles to that master despotism which is felt in Hungary as every where else in Europe.

The following is from a New York correspondent of the Southern Press. It will be seen that he takes Kossuth's course as a "smuggling of abolitionists," and a declaration in favor of slavery:

"You will have observed how handsomely Kossuth snubbed the Abolitionists. But they are a persevering set. On Friday last, they got up a deputation of free negroes to wait upon Kossuth at the Irving House, and the common council of this city permitted it, and the proprietors of the Irving House, as we are authorized to say, not only permitted it, but freely contributed the necessary facilities to a ready communication with Kossuth by the negro delegation. Perhaps they did not know what else to do. Perhaps Mr. Howard acted with the view of getting the negroes out of the way as quietly as possible. But he certainly had the honor to exclude them from his house, when the object of the visit was manifestly an insult to his Southern guests in the house at the time. I understand that the proprietors of the Irving are about to come out with a card. In the meantime, I think you may rely upon the facts of this episode."

The following is an extract from an Editorial in the same paper:

"What the Free-soilers desire, is palpable and obvious. They claim to constitute the very vanguard of this new 'progress' to universal equality; and dropping their old and odious name of Abolitionists, have assumed the more sounding title of 'reformers.' Under new pretenses they are seeking their old ends; and with that address which ever distinguishes them, have sought to turn to account the visit and the plans of Kossuth. Any one who has noticed the course of things in New York, must have been impressed with this. Although Kossuth with that good sense which he evinces as remarkably as his rare genius, has repeatedly and distinctly disavowed any desire or intention of being mixed up in their schemes, they yet have so pertinaciously obtruded themselves on him, as to monopolize to a great extent the honors of his reception, and to take the lion's share of the notoriety attaching now to those near him."

"Look at the Press Banquet in New York? Who headed it? Mr. Bryant, the editor of the Free-soil Post, aided by the notorious Horace Greely as his first vice president—while Mr. Raymond, of the Times, also 'died in the wool.' Free-soil, has taken the championship of the Hungarian hero on his shoulders. The apparently unmeaning amendment of Senator Hale to the resolution of reception, shows why this zeal and fervor has been exhibited—and though it may subject us to misrepresentation, we yet shall not shrink from exposing it. We have already called attention to this subject, and earnestly invite the serious reflection of all thinking men to these movements of the sleepless foes of the South, who stifle at no means to accomplish their object. So plain and palpable are the proceedings of this clique in New York, and so fraught with further dangers to

the South, that even their own independent journals have the manliness to point them out, and expose the hollow hypocrisy of the chief actors, and the latent purposes which lurk behind their demonstrations.

The Editor then quotes exultingly the following from the New York Herald:

"Quite as manifest as the reactionary spirit against the church of Rome, as the popular sentiment of Europe against the American institution of slavery. In England and on the continent, the equality of all races is admitted. This was illustrated at the Crystal Palace, in the tirades between the rosy daughters of the island, and the dusky and woolly headed descendants of Congo or the gold coast of Africa. We see it illustrated in the French assembly. The two delegates from the island of Martinique, sitting in that body, are black as the king of Dahomey, but are, in caste, on a footing of perfect equality and fraternity with Mr. Berryer, Victor Hugo, and the whole assembly, and the whole nation. The same principle is universal on the continent. The Hungarians, from their isolated position, are practically ignorant of the nature of our internal controversy on this question. But the rest of Europe understands it, and the socialist Germans are, especially, identified in sentiment with our Abolitionists, next to the English agitators. At this time, socialist agents of the continental revolutionists are busy among us, promulgating the doctrines of negro emancipation. Dr. Kinkel is identifying his German national loan collections with abolition meetings in the West. At Cleveland, Ohio, at a late Kinkel meeting, it was distinctly declared that after the people of Europe are delivered from despotism, the slaves of our Southern States shall be liberated. We might also produce proofs from certain journals in this city, and from certain meetings as far South as Richmond, Virginia, disclosing a revolutionary programme in behalf of the people of the United States, even more radically democratic than the crudest democracies of ancient Greece. After the liberation of Europe, it is thus disclosed that the work of reformation is to be undertaken here, and that the slaves of the South are to be liberated, whatever the hazards of an exterminating conflict in that section, like that of bloody St. Domingo."

Unfortunately, Kossuth has fallen into the hands of the philanthropic Abolitionists of New York. To some extent they have betrayed him and his cause, in thrusting their abolition and negro deputations upon him, as it revealed, in defiance of all good feeling and respect for the man or the South, to make him the victim of their black designs. We find the same odious intermediaries foremost in the management of the proposed Hungarian loan. And thus it is that we may account for the delay of the Senate in passing the resolution of welcome, and the distrust which has been awakened among Southern men, in and out of Congress.

In conclusion, while we know that an impending revolution menaces Europe with a general war, between despotism and democracy—while the issues involved are beyond all human comprehension—it is equally evident that the Pope and the Church of Rome are in most imminent danger. Hence the hostility of Archbishop Hughes to Kossuth and his mission. But at last the Abolitionists have imprudently forced the great Magyar under their protection, while Dr. Kinkel is co-operating with Abolitionism in the West, we may well account for the misgivings of the South, when it is declared that after the liberation of Europe, the next blow shall be struck for the emancipation of the slaves of our Southern States."

Next we give a choice morsel from the Richmond Whig:

"The New Englander Porter. The people with added brains generally; Seward and his High-er law' folks; Tappan and his crew of Abolitionists; the New York and Philadelphia Socialists and Red Republicans; the Philanthropists, of course, and, we presume, the Anti-Petition party, headed by Mrs. Bloomer, appear to take leading positions in the great Kossuth movement for burning our fingers with everybody else's quarrels. They glow with the most ardent desire to have the United States let Master Kossuth make this country and its government a cat's-paw for roasting his chestnuts and making him (as we have no doubt he means to) key King of Hungary. Horace Greely seems to have constituted himself and his Tribune the Organ of this Grand and Universal Liberty party, that are going to war for every body who will pick up a rebber's and call it Freedom, pull down things and say, 'tis to build them up again, break things and swear that's the way to mend them."

The Irish exiles feel that Kossuth is unfaithful to their common cause. His Embassy of the British Government, which has so cruelly tyrannized over them, they declare not only undesired, but the approval they denounce as treachery to his principle. That he has no word of application of those principles for the comfort or encouragement of Ireland's starving millions at home, or of her exiled patriots abroad, is to them abundant evidence that he is unworthy of his mission. Of this, however, these Irish patriots have small cause to complain. Kossuth is but imitating in part their own course. Not only have they passed with indifference oppressed Americans—but they have taken especial pains to vilify the friends of freedom, and to extenuate the evils of slavery.

On the same principle, Kossuth is now receiving the condemnation of some of our most distinguished and single hearted abolitionists. Himself a hunted fugitive and traitor supplementing aid, it seems cruelly inconsistent, that he has no look of sympathy, no word of recognition for those in the like, though more desperate condition. His own life sought as a traitor—he seeks the friendship and aid of those who bend the whole

force of the government he supplicates, for the hunting and hanging of men, whose only crime is that they entertain his own principles, and seek their application.

Mr. Garrison in the Liberator, expresses himself strongly, sorrowfully, and yet, indignantly as follows:

KOSSUTH FALLEN.

"The die is cast. All speculation is now at an end, as to the position KOSSUTH means to maintain on the slavery question in the United States. He means to be deaf, dumb and blind, in regard to it! Like recent Father MARTINEAU, to subvert his own purposes, and secure the favor of a slaveholding and slave-breeding people, he skulks—he dodges—he plays fast and loose—he refuses to see any stain on the American character, any inconsistency in pretending to adore liberty and at the same time multiplying human beings for the auction block and the slave shambles! It is not for him to 'muddle' with any thing in this country—not even so far as to express an opinion—O no! But he enforces it upon us as a religious duty, to interpose nationally for the liberation of Hungary, by threatening Austria and Russia, that if they do not stand aloof, and let the Hungarians do as they please in the management of their own affairs, we will add to our thigats blows, and let slip the dogs of war! Beautiful consistency! O, this is pitiable!"

In addition to reiterated declarations in his speeches, since he landed at New York, that he did not mean to get 'entangled' in any of our domestic affairs—including our precious 'domestic institution,' SLAVERY—he has published the following brief but significant Address, the meaning of which needs no elucidation, either at the North or the South. It is a palpable pro-slavery dodge."

Here follows Kossuth's Address to the People of the United States, which we presume our readers have generally seen.

Frederick Douglass in his last paper speaks as follows:

"There is now an end to all speculations among abolitionists, as to what is the policy of Kossuth in respect to American Slavery. His great speech in New York, his unsolicited address to the committee of 'the American and Foreign Anti-Slavery Society,' his bold response to the committee of colored citizens who addressed him settles the question. He frankly avows his determination to steer clear of the anti-slavery question in this country; and he evidently intends to advocate the claims of his down-trodden country, as not to give offense to this nation, standing on the necks of more than three millions of its people. His friendship for universal liberty he does not mean shall be understood as including in its beneficent range the victims of oppression and slavery in this country. His language is clear and unmistakable. He defines his position as follows:

First, that I take it to be the duty of honor and principle not to meddle with whatever party question of your own domestic affairs. I claim for my country the right to dispose of itself; so I am resolved, and must resolve to respect the same principles here and everywhere. May others delight in the part of knights-errant for theories. It is not my case. I am the man of the great principle of the sovereignty of every people to dispose of its own domestic concerns; and I most solemnly deny to every foreigner, as to every foreign power, the right to oppose the sovereign faculty."

Secondly, I profess, highly and openly, my admiration for the glorious principle of union, on which stands the mighty pyramid of your greatness, and upon the basis of which you have grown, in the short period of seventy-five years, to a prodigious giant, the living wonder of the world. I have the most warm wish that the star-spangled banner of the United States may forever be floating, united and one, the proud ensign of mankind's divine origin; and taking my ground on this principle of union, which I find lawfully existing, an established constitutional fact, it is not to a party, but to the united people of the United States, that I confidently will address my humble requests for aid and protection to oppress humanity. I will conscientiously respect your laws, but within the limits of your laws I will use every honest exertion to gain your operative sympathy, and your financial, material, and political aid for my country's freedom and independence, and entreat the realization of those hopes which your generosity has raised in me and my people's breasts, and also in the breasts of Europe's oppressed nations."

How much sorer we may be disposed to condemn the principles and policy here avowed, we must commend the frankness of Louis Kossuth. The declaration, "many others delight in the part of knights-errant," tells the whole story, and shows that while he is willing to advocate non-intervention in our national affairs, he would gain the co-operation of the mass of the American people, by casting a reflection gratifying to American tyrants, upon fanatical abolitionists who are but applying the great principle of freedom which he professes to hold dear to his heart, to the institution of slavery."

It is hardly worth while to go into a discussion of Kossuth's motives. But the wisdom of his policy, and the soundness of his principles as avowed above, are matters respecting which all have a right to speak, and to speak plainly. The great Magyar, doubtless meant to be consistent. But we know of no man, whom it would be more easy to convict of inconsistency. For what has he come to this land? Not to seek an asylum, not to repose on his laurels, and not to escape the vengeance of Austrian oppressors. He nobly scorns all this, and spurns the selfishness which such purposes would imply. He tells the Americans, frankly, that he wants none of their empty adulation, that he claims no glory for himself; and that he comes here to get the American people and government to aid and co-operate with him in the great

work of giving freedom to his enslaved fellow-countrymen. When told that the mission of the United States is Peace, that this government cannot consistently interfere with the government of Europe, that non-intervention is its true policy, he replies, that this is the doctrine of Cain; it is the cold-hearted inquiry, "Am I my brother's keeper?" and with argument and eloquence, surpassing in grandeur and sublimity, those of any other living orator, betrays the selfish abomination into fragments. Hear him:

"If the cause of my people is not sufficiently just to insure the protection of God, and the support of good-willing men—then there is no just cause, and no justice on earth. Then the blood of no new Abel will move towards Heaven. The genius of charity, Christian love and justice will mournfully fly the Earth; a heavy curse will upon mortality fall—oppressed and despair, and only the Gains of humanity will, proudly with impious brow, about the ruins of Liberty on Earth!"

Can the man who uttered these glowing sentiments, turn a deaf ear to the cries of enslaved millions? Can he fraternize with the men who are the hunters and whippers of the image of God? Can he take the gold, stained with the blood of millions, to hire and sustain soldiers to fight for the liberation of his country? He may do so; but the blessings which will descend upon him from liberated Hungary, will be showered the mingled curses of these neglected ones, whose blood-stained ensigns contributed to the achievement."

In justification of his course against the charge of neglect and implied inconsistency in the cause of the Irish, Kossuth at one of the New York Banquets replied:

"I am not a party, but the people of the United States."

"I know no Irishmen, no Germans, no Anglo Saxons. I know you as the People of the land; and as such I address to you my words of explanation and entreaty for my cause."

The world most certainly needs the emanation of principle. And yet a greater need is that of its practical application. The emanation of principle is often made a *concealment* for its principle. Jesus, centuries ago, enunciated the principles of liberty and fraternity. Millions in unnumbered centuries, have since named themselves by his name and devoutly read and re-announced its principles and yet daily—palpably, and flagrantly violated them. Our fathers announced these principles in their declaration of Independence and yet the nation of that declaration was a slave-holder as were many of its most eloquent advocates. And we all know how now a days the emanation of three principles—co-exists with the most brutalizing slavery. To make the emanation of a principle effective, it must be accompanied by the application. And I have found sufficiently courageous to make the application as universal as the principle."

Still however we regret at the mission of Kossuth. We ourselves ourselves disappointed in him and his mission. We deplored his coming, expecting that the government would sufficiently secure his subservency to make his words and acts redound alone to the honor of slavery. But in this they were fail. Notwithstanding his resolution to be silent on this question, he cannot fail to accomplish much for general freedom. It cannot be for nothing, that he has come among us, distinctly announcing free principles and compelling our government to condemn and suppress abroad, a tyranny which they maintain at home.

Let him enunciate his principles—let him make the application to his own church and suffering Hungary. If he will hold it there, of course abolitionists have the more to do. It is our business, still continued and unaided, to make the application to our liberty shouting tyrants at home. Let him bleed our rich hypocrites if he can. Any will be none the worse for relief from a few thousands for the benefit of liberty in Hungary. They will have the less to give to slavery in America, for we may safely calculate that love of money will still be the ruling passion.

CORETTS.

There has been nothing done in the House. At least we see no reports of any proceedings of importance.

In the Senate they have still kept up the discussion on Foote's resolution. Foote, after a long day after day the eternity of the Committee. Houston deprecating its introduction, a torch calculated to fire and destroy the whole Democratic edifice. General Butler, turning up General Houston, because he implicitly foul of the aristocratic Constitution of South Carolina. And John P. Hale most effectively poking fun at the whole batch of brave Coretts for their family quarrel over the great measures.

Emancipation in Tennessee.

We published last week a communication from a Nashville paper, deprecating the presence of free blacks in the slave States, and urging legislative measures for their removal. In furtherance of this policy, the legislature has now a bill before them, designed to discourage and embarrass emancipation. It makes transportation and emancipation inseparable, and provides that any individual proposing to emancipate, shall first place at the disposal of the Circuit Court, a sufficient sum to pay his transportation to Africa, and support him for six months after his arrival. The Judge is then to report the facts to the Governor, who is to send the slave to some seaport for transportation.

December 26th of Representative emancipation from the loss of a day morning last to him, as no firmament for a long lights burning under his charges, about 35,000 were saved, he expressed the belief that would be no flagration, so as to occur in future.

Mr. Stanton, consent, introduced joint committee to enquire into the extent and the best means, so as to put in future.

Mr. Stanton, which was passed \$5,000, to be expended in the purchase of the rubbish, and the construction of this purpose.

The House next.

The Abolition committee of so amending the "provisions" laws enforcing rate of taxation foreign countries most by this.

Spe

The New York Speeches from the Mississippi to the United States and are to be a problem in whose tire confidence.

S

A writer in a of tuition in the beyond the reach white people. "I send his children. Mobile is not incompatible with must be two slave. The one nopolise the fruit been made to education in several cases resulting they have ever education can only

Mr. L.

We refer the Lusk's abolition. Mr. L. gives his is entirely therefore deserv need not say too are already well his qualification are duly appreciated duly testify.

Pittsburgh and For a week past burch Morning of the same day lies are not rec forty-eight hours Clevelanders? arrangement?

FIRE.—A Milwaukee on the talgo Co., on the S. M. Railroad.

APPOINTMENT and, Chairman of the Governor of for this State, to proof of deeds, and seal, and deposit the State of Pen

Extending the Correspondent of that a large company San Francisco for object was the es They took with approved moddle slavery as the "es

The Legislature, enacted a law of conductors, engines, "who shall quors as a beverage person, with the exposes the cop of \$300 to \$3,000 damages that in

HUNGARY.—It is stated at about and peasants incl Magyars, 5,000,000 vonians, including 1,500,000; Walla are Saxons, Jew highest estimate; population only half are Magyars.

The Fire in the Capitol.

December 26th. The Speaker of the House of Representatives laid before the House a communication from the Librarian of Congress, stating the loss of the Library by fire on Wednesday morning last, in a manner unaccountable to him, as no fire had been had in the apartment for a long period; and neither fire nor lights burning at any time since it has been under his charge. The loss of the books was about 35,000 volumes; and 20,000 volumes were saved, being in an adjoining room. He expressed the hope that a searching investigation would be made as to the cause of the conflagration, so that a like calamity should not occur in future.

Mr. Stanton, of Kentucky, by unanimous consent, introduced a resolution instructing the joint committee on public buildings and grounds, to enquire into the origin of the fire; and also, to the extent of the injury to the buildings, and the best mode of reconstructing the library room, so as to guard against a similar destruction in future.

Mr. Stanton of Ky., also introduced a bill, which was passed, making an appropriation of \$5,000, to be expended for the discharge of the expenses incurred for the late fire; removing the rubbish, the preservation of the books saved, and the construction of a temporary building for this purpose.

The House then adjourned until Tuesday next.

Morning.

The Alabama Legislature have instructed a committee to enquire into the expediency of amending their revenue laws, as to subject the products of slaves refusing to pass laws enforcing the fugitive law, to a higher rate of taxation, than when imported from foreign countries. Wonder who will suffer most by this piece of wisdom, southern buyers or northern sellers?

Speeches of Kossuth.

The New York Tribune says that Kossuth's Speeches from the time he went on board the Mississippi to the present time, are to be published simultaneously in German and English, and are to be prepared for the press, by a gentleman whose qualifications, Kossuth has entire confidence.

Schools in Mobile.

A writer in a Mobile paper says, the price of education in the schools of that city, are quite beyond the reach of the mass of the laboring white people. "No working man can afford to send his children to school in Mobile." In this, Mobile is not peculiar. General education is incompatible with the system of slavery. There must be but two classes, the master and the slave. The one must labor and the other must reap the fruit of his labor. Efforts have been made to establish systems of general education in several of the slave States, but owing to the opposition of their population and other causes resulting from the existence of slavery, they have ever proved a failure. General education is incompatible with general freedom.

Mr. Lusk's Writing Class.

We refer the citizens of Salem to Mr. Lusk's advertisement in our columns to-day. Mr. L. gives his whole energies to his work, — is eminently successful as a teacher, and therefore deservedly popular. But this we need not say to our friends in Salem, as they are already well acquainted with Mr. Lusk, his qualifications and success. That these are duly appreciated, his large classes abundantly testify.

Pittsburgh and Cleveland Daily Papers.—For a week past we have received the Pittsburgh Morning papers at one o'clock, P. M. of the same day. While our Cleveland Dailies are not received until thirty sometimes forty-eight hours after their issue. Lookout Clevelanders! Can't we have some better arrangement?

FIRE.—A destructive fire occurred at Milwaukee on the 19th. At Freedom, Portage Co., on the 26th, the dry-goods store of S. M. Rahlman was also destroyed.

ATTORNEY.—JOSIAH M. CASHEY, of Poland, Mahoning Co., Ohio, has been appointed by the Governor of Pennsylvania a Commissioner for this State, to take the acknowledgment and proof of deeds, instruments of writing under seal, and depositions, to be used or recorded in the State of Pennsylvania.

Extending the Era of Slavery.—A California Correspondent of the New York Times, states that a large company of emigrants, recently left San Francisco for the Sandwich Islands. Their object was the establishment of a new State. They took with them a Constitution after the approved model, establishing a republic, upon slavery as the corner stone.

The Legislature of Vermont, at its recent session, enacted a law forbidding the employment of conductors, engineers, brakemen, or switchmen, "who shall make use of intoxicating liquors as a beverage." The employment of such a person, with the knowledge of the President, exposes the company to prosecution, and a fine of \$300 to \$5,000, besides being liable for all damages that may result. —*Prac. Christian.*

HUNGARY.—The total population of Hungary is stated at about fourteen millions in all, nobles and peasants included, and is divided as follows: Magyars, 5,000,000; Slovaks, 2,500,000; Serbians, including Croats, 2,000,000; Serbs, 1,500,000; Wallachs, 1,500,000; while the rest are Saxons, Jews, Gipsies, &c. This is the highest estimate; McCulloch making the whole population only ten millions, which nearly half are Magyars. —*Id.*

Church Secession.

A discourse on the rule of Christian non-fellowship, being a defence of the right and duty of secession from pro-slavery churches, by Rev. Willard Burr, Pastor of the Free Congregational Church, Raritan, O.

It gives us pleasure to record the faithful rebuke of slavery from any source, and especially from a source possessing the power for successful opposition. Such power the American ministry possess. That the great mass exert this power to continue the wrong, makes the exceptions the more honorable.

Mr. Burr addresses himself to his subject without circumlocution or apology. The church in fellowship with wrong, furnishes the most efficient means of sustaining it, as well as of degrading and destroying her own moral influence.

The character of the church says the author is on a level with the character of those she fellowships. If she fellowships drunkards and robbers, she stands upon their level, she is of them. The responsibility of supporting the system, the author does not fail to charge home upon the religious organizations, as in the following paragraph:

From the statistics of President Blanchard, published a short time ago, through the Prairie Herald, we gather the following facts. The Methodist E. Church holds 219,563 slaves; the Presbyterian holds 77,000; the Baptist 135,000; the Campbellite Baptist 101,000; the Episcopals 88,000; 50,000 by other Protestant sects. The number of slaves held by the Northern branch of the Methodist E. Church has been estimated at 27,000 embracing as it does, 8 slaveholding conferences. Now what a vast amount of immortal souls are here bound together and sacrificed to the moloch of slavery. And who are guilty of these slaughtered victims? Not a band of pirates whose profession and business it is to rob and plunder and drink the life-blood of their fellow men. —*Id.* No! Would that it was so for the honor of Christ and his religion in the world. But the power that holds these helpless thousands and offers them up to a sacrifice worse than death itself — is a professedly religious power. A power that claims to be the official representative of Him who lived and taught the doctrine of showing mercy to the poor, and of relieving the needy and the oppressed. And whatever guilt is involved in this wholesale immolation and ruin of souls, be it more or less, these branches of the Church are chargeable with it. Upon them rests the responsibility of their present woes and their eternal loss; nor can any particular local Church of these slaveholding denominations, either north or south, claim exemption from this guilt. The communion of each of these large bodies is one. It extends to, and embraces every local society of the denomination. There is a cord of ecclesiastical or fraternal union running through every society or local church, binding them all to whatever is good or bad in the entire organization. If slavery is in one part, slavery is in the whole. For the terms of communion in one part, are the terms of the whole.

Mr. Burr has little hope of the reform of our pro-slavery churches. "The only method of thoroughly enlisting our religious organizations against slavery, is separation from it and its ecclesiastical adherents, and organization upon other and purer principles." He significantly asks,

Where, in the entire history of the Church is there an instance recorded of a corrupt Church having been reformed. No such case has ever been known or recorded. In every instance where the body or governing influence has become fundamentally corrupt, as in the case of trafficking in human souls as did the Romish anti-Christ, the transformation has been always and invariably downward. Those who have staid in the Church to reclaim it instead of accomplishing this, have been swept down the current with it. There are not examples wanting of this kind in the pro-slavery churches of the present day. How many could be mentioned who a few years ago were all engaged to rid the Church and the nation from the sin of slavery but are now either silent upon it, or are its open apologists. And look too at the present position of these pro-slavery bodies, compared with what it was 30 or 40 years ago. Have they grown better or worse? — Is there more said and done against the sin of slavery now than there was then? And is there less slavery in these bodies now than there was then? To ask these questions is to answer them. Every one knows that the reverse of all this is true. "That the course of these bodies has been downward, downward." And the only way to preserve even the remnant of good left in them, is by an act of secession.

A Singular Town.

The following paragraph from a sketch of the town of Roxbury, Massachusetts, is taken from the Congregational Journal. Whether it was possible for abolitionism to disturb its equanimity we are not told, though we are curious to know:

"It is a singular fact that no physician or lawyer ever settled in town; no citizen ever asked for a license to sell ardent spirits; no native of the town was ever sent to the State Prison; no one was ever convicted of an infamous crime. Such was the unity of sentiment in religion, that there never was any church but the Congregational, and in politics, that till within a few years, there was not a single voter who was not a Whig, when at last a Col. Peabody became the solitary Democrat in town for years, and even then his motives were suspected, for he was accused of the ambition to be the leader of his party."

The snug little sum of \$80,000 it is said had been spent by the government on the Christiana prosecutions at the close of Hannaway's trial.

The Messrs. Beardsley of Norwalk, have recovered a verdict of \$10,000 against Lewis Tappan of New York, for representing to a wholesale grocer in New York that it was unsafe to trust them.

Letter from Parker Pillsbury.

DEAR MARIUS: I am half way back to Ohio again, in body—in spirit, I am all the way, quite often,—and cast my eye in your direction, many times in a day. Sojourner Truth used to tell us last Autumn, in our meetings on the Reserve, that when she was a slave, her brother was sold off to Alabama. After he was gone, her mother, she said, would go out with her in the evening, and they would look upon the moon, and find a mournful kind of comfort in reflecting, that the same moon shone on the lost one, and perhaps he was looking also at it, and thinking that it shone on the loved ones he had left behind. It was a sad comfort. It was a slave's comfort—and when had a slave any but sad comfort, or none at all.

Still I confess, that many times, when thinking of places and persons in Ohio, I also look at the moon, and think she shines on them as well as on me; and that possibly, some of my loved ones there, are looking at the same object, with emotions similar to my own.

How beautiful is friendship! Who would or could live, without its heavenly influence? And yet, many think, or seem to think, that we abolitionists are entirely unsuited to its sanctifying power. We are regarded as a clan of Ishmaels, quarrelling with every body, our hand against every man, as indeed every man's hand is against us.

How little is known of us, and how imperfectly are we understood! I suppose it was the terrible separation of families and friends which slavery ever causes, that made half of us abolitionists at all. To this one feature of the fearful system, I owe full half the hatred I bear it myself. A few friends are all there is, or can be, of joy and comfort to the slave. Torn from these, and the world is ever after, a waste howling wilderness indeed,—and judging of his attachments to his friends by my own, and then remembering that I have still a thousand sources of happiness, which he has not, and that his loves are all, every thing there is left to him. I need no other inducement to impel me onward in my work; or to keep burning the fire of my hatred, to the system, of which he is the victim. And in proportion as I love my friends, just in that proportion do I loathe and abhor slavery, which makes such havoc of the divine sentiment of friendship. We are not all of us, surely, the barbarians we are considered by the world.

There is nothing transpiring here at present, of sufficient interest to be made known anywhere else. My excellent friend Lewis Ford and myself, are performing a mission here among a people, more like those of the Western Reserve, in most respects, than any I have seen. There is one important difference however, and that respects the women. There have been but few insurrections here yet among them, and nothing approaching a Revolution. Consequently, the curse still remains, so long ago pronounced—"thy desire shall be to thy husband, and he shall rule over thee."

At a good many of our meetings, not a woman appears. This, however, results partly from the fact, that Anti-Slavery, in this region, has been made almost wholly a political affair. And all that was wanted of woman on the Buffalo platform, was to accept it. And to be mere scavengers to a cause, is a submission to which the women will not yield, however crude as yet may be their ideas of woman's rights.

There is much Anti-Slavery here, but as yet it is almost wholly under the dominion of sect and party. The rescue at Syracuse, was probably achieved by men, a majority of whom, swear with the slaveholder to support the national government and the National religion. — Never mind. It is better to commit perjury in words, than to do deeds, such as do those, who keep the oath, and send back the slave. But the standard of morality is low, when Perjury thus becomes a virtue.

Yours ever and forever,

PARKER PILLSBURY.

HERRING, N. Y., Dec. 18th, 1851.

Letter from E. A. Lukens.

NEW GARDEN, Dec. 21st, 1851.

DEAR BUGLE: We have just had time to draw a long breath of infinite relief, since the announcement reached us, of the actual landing of Kossuth, at New York, and the sudden termination to the trial of Hannaway and others, for treason; by their acquittal. Now comes the next and most serious count—murder; which has been done, and has had a perpetrator, as I grieve to say, among the colored people. Wo, to those poor fellows who have already been taken into custody, if any shall be found among them guilty of the "obedience" which freedom owes to God,—"*resistance to tyrants.*" Wo, to them! if in their ignorance and lack of all protection or mercy, from law or the hearts of men; they have obeyed the "first law of nature"—self defense; and in their miserable desperation, hurled into the teeth of their tormentor, the cry "*Liberty or death!*"

Kossuth, has suffered like Martin Chuzzlewit, the martyrdom of endless presentations to "the most remarkable men in the country"; not without some fears, as the Editor of the Standard, thinks, that he will suffer a worse sickness among them, than that of his voyage, "hope deferred"; which Sterne says, "maketh the heart sick."

'Tis in vain, that he talks of "solidarity" to a nation so debauched by oppression and selfishness as ours, and hopes to secure help for Hungary, by flattery our bloated national vanity, and calling our own deadly oppression a "domestic institution." The principle of "solidarity," perhaps less deep than he thinks; and he may find that the people which extends the left hand to fallen Hungary, while with the right it struggles

liberty at home, may unconsciously clutch both, and be equally murderous.

He does not however come here to claim brotherhood, else he would certainly go to the traitors whom our government seeks to fine, imprison and hang. What he wants is money, men and muskets, which may do as deadly work, when oppressors furnish them, as any other. If he wants the aid of truth, and the eternal principles of freedom and human brotherhood, he has certainly come to the wrong place, and asked in the wrong way.

A terrible crisis approaches! Kossuth's visit is *strangely well timed.* The shouts that greet him will be echoed all over the land, reaching many forbidden ears, and kindling unwarranted fires in many a crushed heart. He is a hero, such as the world has seldom seen—who would not imitate him? Yet there is a strong resemblance between his case and hundreds here in our own country: who can fail to be struck by it? Perhaps this new and fine word "solidarity," embraces something like the idea of exchange in national courtesy and protection to outlaws and those who risk all for liberty.

Kossuth may dream some night that the American flag became his shroud, because he found in kicking out from under it, thousands of poor unfriended wretches, who vainly sought for a little corner to cover them.

We wait impatiently, for further particulars relative to the discharge of Hannaway and his associates, supposing of course it does not end there. Government cannot rest satisfied without making an example of some one.

I say "who would not imitate the hero. There are many who would not, you'll tell me, but let my question stand. I know that besides the cowards which always abound where there is much boasting; many would refuse from conscience and the wisest policy to attempt to settle any question of rights by an appeal to arms, believing that first among inherent and inalienable rights, is the right to life. If human beings have not that, it follows that they have no other, of course; and these nations make little progress in freedom and equalization; always moving in a circle. They begin with a violation of the first and most sacred of human prerogatives.

But I am exceeding my limits, and will close with a hearty *God-speed.*

Yours, E. A. LUKENS.

BRETHRENS.

The results of the Fair for the poor in Cleveland, in connexion with some other efforts for the same object, amounted to \$2,500.

HORACE GREELEY has been lecturing in Albany on the "Christal Palace, and its Lessons."

SENATOR CHASE passed through here on his way to Cincinnati, on Friday last.

An Industrial University is proposed to be established in Illinois, for instruction in the science of agriculture and the principles of mechanism. It is said, they are already in possession of a sufficient fund for this purpose, the proceeds of certain lands ceded by Congress for school purposes.

The California news is favorable. Mining prospects are good.

The fare is the most expeditious route from Cincinnati to New York, is \$21.75.

There are forty-seven cities and towns in the United States, which contain ten thousand inhabitants and upwards. Of these, thirteen are in New York and ten in Massachusetts.

The Small Pox has broken out in Cincinnati, and is prevalent principally among children.

In Genoa, out of a population of 120,000, there are 14,000 monks, friars, nuns, and ecclesiastics of various kinds.

Samusky City, Ohio, according to the census just taken contains eight thousand persons. Increase in one year, three thousand.

George Thompson and Louis Kossuth.

DEAR MARIUS:—Last spring, some half dozen of us low in attendance on the Fair, heard George Thompson, in a speech before the American Anti-Slavery Society at Syracuse, utter the following words:

A nation in chains! and talk of sympathy with the Hungarians, and of sending a ship to bring to the shores of this Country Kossuth! Why, if Kossuth be a consistent man, instead of bandying compliments with Lewis Cass, he would send him words that would scorch his very soul, and say, "Keep your compassion for 3,000,000, of your countrymen in chains! If you have sympathy to spare, pour it over 3,000,000 of chained slaves in your midst! Though banished from my country, from the banks of the Danube to the banks of the Bosphorus, my limbs wear no chains! No overseer drives me to labor in the morning! No tyrant's frowns wither my manhood! I am free under the Sultan of Turkey, and surrounded by his protection! I am, Lewis Cass, or you, Millard Fillmore, or you, Daniel Webster, have a superfluity of sympathy, send it Southward, and let it console 3,000,000 of Americans in bonds! Kossuth has enough for himself and something to spare for them, and he makes a contribution to the slaves of America of the sympathy tendered to patriotic Hungarians!" [Loud applause.]

I should doubt the patriotism and love of liberty of every man who comes from revolutionary Europe to these shores, to accept the hospitality of slaveholders. (Cheers.) If he be a patriot, a lover of liberty, whether he fly from the banks of the Danube, the Seine, or the Tiber, let him go to New England, and find a home with the persecuted and maligned abolitionists of the country! Let him throw in his lot with them; let him

range himself under the banner of "*No Union with tyrants!*" But let him not quit the tyranny of a crowned despot in Europe, to lay his manhood before 20,000,000 of confederated Republican (?) despots in this country! [Applause.]

In all the speeches which I heard George Thompson make while I was East, (some twenty in number,) I never heard him say a single thing which produced so wonderful an effect as the first of these paragraphs. I never saw an audience so absolutely electrified. It was as if the very lightnings of Heaven had been playing over our heads, and as if each of us, after the cloud had swept by and the shock was past, had looked around in bewilderment and amazement. So deafening and long-continued were the shouts of applause, that it was many minutes before Mr. Thompson could proceed, and there was not one man in that vast hall who did not sympathize with him, and feel that he was right, and that if Kossuth were one whit other than he, Kossuth would be wrong!—

Alas that Kossuth has proved himself other! Alas that the Hungarian has not filled out the glorious picture so nobly drawn for him! Alas that we have yet but one George Thompson! And yet the Magyar is infinitely above the fawning sycophants, who, in such thronging crowds, rend the heavens in his praise! Not one of them is fit, even to clean the dust from his feet. And so, I do not blame him—we could not expect he would have done other than he has. I commend and thank George Thompson, and only feel sorry for Louis Kossuth!

Yours for a consistent Kossuth,

JOSEPH TREAT.

SALEM, Dec. 31.

Receipts for The Bugle for the week ending December 31st.

H. H. Drake, Fox Lake, \$3.00-382

H. L. Bangs, Richfield, 2.00-312

L. L. Leslie, Wilkesville, 2.00-312

E. Warner, Cherry Valley, 2.00-334

Silas Harris, Mt. Union, 1.50-361

VOCAL MUSIC.

THE HEIGHTON FAMILY,

Respectfully inform the Public that they will have the honor of giving one of their POPULAR

VOCAL CONCERTS,

At each of the following places:

Salem, - - - - - December 31st.

Georgetown, - - - - - January 1st.

Mt. Union, - - - - - " 2d.

Marion, - - - - - " 3d.

The entertainment to consist of some of their most favorite Melodies; Also, some of the most Popular Songs, Trios, Quartettes, &c. &c.

Concert to commence at 7 o'clock. Doors open at 6 o'clock. Tickets 25 Cents, Children half price.

No Postponement on account of the weather.

Job Printing Establishment.

BUGLE OFFICE, SALEM, OHIO.

The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the lowest prices.

(Office Back of Trevelock's Book-Store, Salem, O.)

HOLIDAY GIFTS.

THOSE who desire to make presents to their friends on the approaching holidays, will do well to call at McMILLAN'S Book Store, Five Doors East of the Town Hall, where they will find an assortment of SPLENDID GIFT BOOKS.

Also, a great variety of Miscellaneous Books, suitable for entertainment on long winter evenings, and all other times. Fancy Note Paper, Envelopes, and all kinds of Stationery, wholesale and retail; Accordions, Fancy Articles and Toys, &c., &c.

Salem, Dec. 18, 1851.

Fancy Goods, and Yankee Notions.

WHOLESALE and retail, at the lowest prices. Just received at the Yankee Notion Store, North side Main-st., Salem, a large supply of Fancy Goods, and Yankee Notions.

CONSISTS IN PART OF

Ribbons	Hose, all kinds
Satin	Halt hose
Silk serge	Gloves, all kinds
Silk, linen & Cotton	Shoes—men's, women's & children's
Hammered	Gum over-shoes
Green & Blue Braid	Buttons, all kinds
Book & Mull Muslin	Spoons, table desert and tea
Jackonets	Silver plated, German silver, britannia
Sewing & saddle silk	Butter knives, silver plated, & German silver
Silk Twist	Spectacles—silver plated and German silver
Coat's best good cotton	Pen and pocket knives, best quality
Swans	Scissors " "
Victoria " "	Ivory dressing, hair and ton braid
Yankee " "	Pocket wallets
Skein thread	Bill " "
Shoe " "	Porte Monnaies
Patent do.	Shoe lacets
Zephyr	Cravat and pant buckles
Silk worsted linen & cotton braid	Fancy soaps, all kinds
Linen & cotton tape	Galloons
Table cloths	Needles
Brown holland	Darning needles
Irish linen	Bag and purse claps
Silk, linen & cotton lace	Steel beads
Children's hoods	Hooks and eyes
" coats	Umbrellas
Carpet bags	Linen collars
Hair & cloth brushes	
Dusting & scrub " "	
Horse, cloth & hat " "	
Dolls	
Children's gum toys.	

Together with a large assortment of Fancy Stationery and other articles.

SAMUEL BROOKE.

Salem, Oct. 15th, 1851.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.

New Lyme, Aug. 17th, 1850.

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio.
Timothy Woodworth, Litchfield, Medina co., O.
Wm. Payne, Richfield, Summit co., Ohio.
Jesse Scott, Summerton, Belmont Co.
Z. Baker, Akron, Summit Co.
H. D. Smalley, Randolph, Portage Co.
Mrs. C. M. Latham, Troy, Geauga Co., O.
J. Southam, Brunswick.
O. O. Brown, Bainbridge.
L. S. Spees, Granger.

J. W. Lusk.

The Western Reserve Writing Master.

HAVING just closed a term of Writing School of about One Hundred & Twenty pupils, professes his services for the last time, during a course of FORTY-SEVEN LESSONS, commencing on January 5th, 1852.

TERMS.—One Dollar and Fifty Cents. Salem, December 27th, 1851.

LITTELL'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

CAMBRIDGE, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading; to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character.

JOSEPH STORY.

NEW YORK, 7th May, 1844.

I approve very much of the plan of the "Living Age," and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day.

JAMES KENT.

WASHINGTON, 27th Dec., 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portrait of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the Edinburgh Quarterly, and other Reviews; and Blackwood's noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales and vivid descriptions of rural and mountain scenery; and the contributions to Literature, History, and Common Life

Miscellaneous.

Description of Kossuth.

Gov. Kossuth is rather taller than we had supposed, and his face has an expression of penetrating intellect which is not indicated in any portrait we have seen. It is long, the forehead broad, but not excessively high, though a slight baldness makes it seem so, and the chin narrow, but square in its form. His hair is thin in front and of a dark brown, as is his beard, which is quite long but not very thick, and arranged with neatness and taste. His mustache is heavy and rather long. His eyes are very large and of a light blue; his complexion is pale like that of a man who is not in perfect health, and his appearance yesterday was that of the spirit bearing up against the exhaustion of the body; he was sea sick during the passage and had not slept for two or three nights. His manner in speaking is at once incomparably dignified and graceful. Gestures more admirable and effective, and a play of countenance more expressive and magnetic, we remember in no other public speaker. He stands quite erect, and does not bend forward like some orators, to give emphasis to a sentence. His posture and appearance in repose is imposing not only from their essential grace and dignity, but from a sense of power they impress upon the beholder. This sense of unaided power, this certainty that he is not making an effort and doing his utmost, but that behind all this strength of fascination, there are other treasures of strength, other stores of ability not brought into use, possibly never brought into use, is perhaps what constitutes the supreme charm of his oratory. He speaks as if with little preparation, and with that peculiar freshness which belongs to extemporaneous speaking; there is no effort about it; and the wonderful compactness and art of his argument are not felt until you reflect upon it afterwards. His every movement is perfectly easy and he gesticulates a good deal, equally well with either arm. Nothing could be more beautiful in its way than the sweep of his right hand, as it was raised to Heaven, when he spoke of the Duty. Nothing sweeter than the smile which mantles his face. His voice is not loud, and more evincing exhaustion than either his face or his general bearing, but it was heard distinctly through the large pavilion. On the whole, our previous impression was perfectly confirmed by hearing him yesterday. Beyond a doubt he is the greatest of orators now living, and we shall not easily believe that in that capacity he has ever been excelled.

In speaking, Kossuth occasionally referred to notes which lay on the stand before him. He was dressed after the Hungarian fashion, in a black velvet tunic, single breasted, with standing collar and transparent black buttons. He also wore an overcoat or sack of black velvet with broad fur and loose sleeves. He wore light kid gloves.

Generally his English is fluent and distinct, with a marked foreign accent, though at times this is not at all apparent. He speaks rather slowly than otherwise, and occasionally hesitates for a word. His command of the language, astonishing as it is in a foreigner, seems rather the result of utter abandonment to his thought and a reliance on that to express itself, than of an absolute command of the niceties of the grammar and dictionary. He evidently has no fear of speaking wrong, and so, as by inspiration, expresses himself often better even than one to whom the language is native and familiar. Though he often uses words with a foreign meaning, or a meaning different from that we usually give them, he does not stop to correct himself, but goes on as if there were no doubt that it would be apprehended just as he meant it.—*New York Tribune.*

An "Expurgated" Literature.

The editor of the Southern (Charleston S. C.) Literary Gazette demands expurgated editions of such school books as the "National Reader," "Scott's Lessons" and "The American First Class Book." And why, think you, reader? What dangerous sentiments do they contain that merit them for the perusal of American children? Are they immoral in their teachings? do they sustain tyranny, and denounce republicanism? Oh, no!—They simply contain extracts from the writings of the greatest English and American authors, praising liberty and denouncing slavery! One of these extracts is that noble passage from Cowper, in which he says: "I would not have a slave to till my ground, To carry me, to fan me while I sleep, And tremble when I wake, for all the wealth That shines bought and sold have ever earned. No; dear as freedom is, and in my heart's Just estimation placed above all price, I had much rather be myself the slave, And wear the bonds, than fasten them on others."

This the editor sneers at, calls it "stamping its infectious poison" upon the pages of school books! He goes farther than this, and objects to the following passage from one of Daniel Webster's early speeches: "That ocean that seems to wave with a gentle magnificence, to wait the burdens of an honest commerce, and to roll its treasure with a conscious pride; that ocean which hardly industry regards, even when the winds have ruffled its surface, as a field of grateful toil; what is it to the victim of this oppression when he is brought to its shores, and looks forth upon it for the first time, from beneath chains, and bleeding with stripes? What is it to him, but a wide-spread prospect of suffering, anguish and death? Nor do the skies smile longer, nor is the air fragrant to him. The sun is cast down from heaven. An inhuman and cursed traffic has cut him off in his manhood, or in his youth, from every enjoyment belonging to his being, and every blessing which his Creator intended for him."

Will it be believed in after times that men professing to be republicans denounced such sentiments as these, and refused to teach them to their children?

But where shall this work of expurgation cease? The literature of the world is against slavery, because slavery is abhorrent to the dictates of civilized humanity. The greatest poets, orators, and historians have denounced slavery, because they could not do otherwise and be true to their great mission.—Alas! for our editor, what poet can be safely put into the hands of his children! Is there none that will tell them, in inspired verse, of the divinity of slavery? No, not one! What is left for him but an "expurgated" literature? He and his children cannot drink of the pure wells of English literature; there is an "infectious poison" in them that will destroy their peace! They cannot wander at their will among its beds of flowers; a serpent is ever ready to sting them!

What an accursed system is this of slavery when it thus perverts the moral vision of men, and makes them shun as "poison" the noblest sentiments of the human heart.—*Portland Transcript.*

From the Liberator.

The Negro.

BY W. HAYWARD.

No spot where the black man can live,
No shelter to which he can flee;
No home that protection can give,
In all this wide land of the free;
No mountain, no hillock or glen,
No island, no valley or plain,
Where Negroes may stand up as men,
Where Blacks are not bound with a chain.

No refuge for them but the grave,
No help but the rest of the tomb;
The Negro is ever a slave,
His sun ever shrouded in gloom.
The winds of the South bear his groan,
The breeze of the North bears his sigh,
He has neither friends nor a home,
But Home and the Friend that's on high.

But, Africa, brand not o'er the past,
Gaze into the future afar,
Though darkness be over it cast,
Beyond, there is beaming a star.
Thou shalt shortly see it arise,
To brighten thy earth with its blaze,
To scatter the gloom of thy skies,
And bring to thee halcyon days.

Though God is a being of love,
His justice to man shall not cease;
Thy prayers have ascended above,
And thou shalt have answers of peace.
But woe to the nation whose laws
Have given no comfort nor rest,
When God shall remember the cause
Of those who are sorely oppressed!
Lockport, N. Y., Dec. 5, 1851. W. H.

True Duncan and the Cat.

A story for our young friends, but one it won't hurt old ones to read.

Once there was a little boy named Duncan. The boys used to call him *True Duncan*, because he never would tell a lie.

One day he was playing with an axe in the yard of the school, and while he was chopping a stick, the teacher's cat Tabby, came along.

Duncan let the axe fall right on poor Tabby's head, and killed her.

What to do he did not know. She was a pet of the master's, and used to sit on a cushion at his side, while he was hearing his lessons.

Duncan stood and looked at the dead creature. His face grew red, and the tears stood in his eyes.

All the boys came running up, and every one had something to say. One of them whispered to the others and said—

"Now, fellows, we shall see whether Duncan can make up a fib as well as the rest of us."

"Not he!" said Thomas Peoley, who was Duncan's friend. "Not he; I'll warrant you, Duncan will be as true as gold."

"Here, boys, I'll fling her into the alley, and we can tell Mr. Cole that the butcher's dog killed her; you know that he worked her last week."

Several of them thought this would be very well. But Duncan looked quite angry. His face swelled, and his cheeks grew redder than before.

"No!" said he; "no! Do you think I would lie for such a creature as that? It would be a lie, a lie."

And each time he said the word, his voice grew louder.

Then he picked up the poor thing in his arms, and carried it into the school room; and the boys followed to see what would happen.

The master looked up and said, "What is this? My faithful mouse dead? Who could have done me such an injury?"

All were silent for a little while. As soon as Duncan could get his voice, he said—

"Mr. Cole, I am very sorry—but here is the truth. I can't lie, sir—I killed Tabby. But I am very sorry for it. I ought to have been careful, for I saw her rubbing her side against the leg. I am very sorry, indeed, sir."

Every one expected to see Mr. Cole take down his long rattan. But he put on a pleasant smile and said—

"Duncan, you are a brave boy! I saw and heard all that passed from my window above. I had rather lose a hundred cats than miss such an example of truth and honor in my school."

"Your best reward is what you now feel in your own conscience; but I beg you to accept this handsome penknife, as a token of my approbation."

Duncan took out his handkerchief and wiped his eyes.

The boys could no longer refrain themselves; and when Thomas Peoley cried, "Three Cheers for True Duncan!" all joined in a hearty hurra.

The teacher then said, "My boys, I am glad you know what is right, and that you approve it; though I am afraid some of you could not have done it."

"Learn from this that nothing can make a falsehood necessary. Suppose Duncan had taken your evil advice, and come to me with a lie; it would have been instantly detected for I was a witness of what passed."

"I trust he has been governed in this by a sense of right, and I exhort you to follow his example."

Go Ahead.

BY G. W. LIGHT.

When your plans of life are clear,
Go ahead;
But, no faster than your brains;
Haste is always in the rear;
If dame Prudence have the reins,
Go ahead.

Do not ask too broad a test;
Go ahead;
Lagging never clears the sight;
When you do your duty best,
You will best know what is right,
Go ahead.

Never doubt a righteous cause;
Go ahead;
Throw yourself completely in;
Conscience slapping all your laws,
Manfully, through thick and thin,
Go ahead.

Do not ask who'll go with you;
Go ahead.
Numbers! spurn the coward's plea!
If there be but one or two,
Single handed, though it be,
Go ahead.

Though before you mountains rise,
Go ahead;
Scale them? certainly you can!
Let them proudly dare the skies—
What are mountains to a Man!
Go ahead.

Though fierce waves round you dash,
Go ahead;
Let no hardship baffle you;
Though the heavens roar and flash,
Still, undaunted, firm and true,
Go ahead.

Heed not Mammon's golden bell;
Go ahead;
Make no compromise with sin;
Tell the serpent he looks well,
But you cannot let him in.
Go ahead.

Better days are drawing nigh;
Go ahead;
Making Duty all your pride,
You must prosper, live or die,
For all Heaven's on your side.
Go ahead.

The Razor Strop Man.

Smith, the Razor Strop Man, occasionally breaks off from the subject of the very superior quality of his strops, and gives his audience a short lecture on temperance in his own peculiar and droll way. Here is an extract:

"SMITH'S CAT."—When I drank grog, I owned a cat, a poor, lean, lantern-jawed thing, that was always getting into a scrape. As I had nothing for her to eat, she was compelled to take to the highway, and the neighbors were continually crying out "cuss that Smith's cat, she's drunk all my milk." Poor thing! she had to steal or die, for even the few mice that were left were so poor and scraggy, that it took several of them to make a shadow, and a decent cat would starve to death in three weeks on an allowance of eighteen a day. But when I reformed, things took a different turn. The kitchen being well provided, the crumbs were plenty, and the old cat grew fat and honest together. Even the mice grew fat and oily, and the old tabby would make a hearty supper on two of them, and then lie down and snooze with the pleasing consolation of knowing that when she awoke there would be few more left of the same sort.

And again—When I was a beer-guzzler mother cried, father cried, Bill cried, Moll cried, Bet cried, and cat cried. But when I signed the pledge, father sung, mother sung, John sung, wife sung, Bill sung, Moll sung, and the cat sung, the kettle sung, and I bought a new frying pan, and put a nice

piece of beefsteak in it, and placed it on the fire, and that sung, and that's the kind of singing for the working-man.

And a third—The difference between Smith sober and Smith drunk, is this; Smith drunk was rummy, ragged, and riotous—Smith sober, is jovial, joyful, and jolly—Smith drunk was stuttering, stupid, and staggering. Smith sober, is cool, clear-headed, and cautious. Smith drunk was sick, sore and sorry. Smith sober is hearty, healthy, and happy. Smith drunk was ill-read, ill-bred, and ill-led. Smith sober is well-saved, well-behaved, and well-shaved.

The Fishermen.

BY THE AUTHOR OF "ALTON LOCKE."

Three fishers went sailing out into the West,
Out into the West as the sun went down.
Each thought of the woman who loved him the best,
And the children stood watching them out of the town;

For men must work, and women must weep,
And there's little to earn, and many to keep,
Though the harbor bar be moaning.

Three wives sat up in the light-house tower
And trimmed the lamps as the sun went down,
And they looked at the squall, and they looked at the shower,
And the rack it came rolling up, ragged and brown;

But men must work, and women must weep,
Though storms be sudden, and waters deep,
And the harbor bar be moaning.

Three corpses lay out on the shining sands
In the morning gleam as the tide went down,
And the women are watching and wringing their hands,
For those that will never come back to the town;

For men must work, and women must weep,
And the sooner it's over, the sooner to sleep—
And good bye to the bar and its moaning.

ENJOYMENT OF LIFE.—Two wealthy gentlemen were lately conversing in regard to the period when they had best enjoyed themselves. "I will tell you," says one, "when I most enjoyed life. Soon after I was twenty one, I worked for Mr. —, laying stone wall, at 20 cents per day." "well replied the other, "that does not differ much from my experience. When I was twenty, I hired myself out at seven dollars a month. I have never enjoyed myself better since." The experience of these two individuals teaches, first, that one's happiness does not depend on the amount of his gains and the station he occupies; second, that very small beginnings, with industry and prudence may secure wealth.

Slavery.

The following tables, from the Milwaukee Wisconsin, show pretty conclusively the relative value of the institutions of domestic slavery and universal freedom. Arkansas and Michigan were admitted together; they are of the same age, but of vastly disproportioned growth. In Manufacturing and Agricultural progress, the free state trebles the slave one, while in moral growth and social elevation, no comparison can be made. [Mass. Sig.]

CENSUS OF MICHIGAN, —1850.	
Dwelling-houses in the State,	71,976
Families in the State,	72,611
Whites,	335,007
Colored,	2,557
Total Population,	337,564
Farms in cultivation,	94,030
Manufacturing establishments producing annually \$500 and upward,	1,979
CENSUS OF ARKANSAS, —1850.	
Dwelling-houses in the State,	28,232
Families in the State,	28,416
Whites,	162,043
Free colored,	539
Total Free Population,	162,582
Slaves,	43,982
Total Population,	206,564
Farms in cultivation,	17,738
Manufacturing establishments producing annually \$500 and upward,	271
Federal Representative Population,	190,849

GEORGE T. CURTIS, Esq., of Boston, has brought suit against B. B. Messy & Co., publishers of Horace Mann's Speeches, for damages to his character. The damage is set down at \$5,000.

Gold has been discovered in Oregon.

A Call.—A State Convention of the Colored Citizens of Ohio.

Will be held in Cincinnati on the 14th, 15th, 16th and 17th days of January, 1852. The object of the Convention is to recommend and adopt such measures as are best calculated to promote the interests of the Colored people of the State. See to it Colored men; you who are taxed, yet denied a representation, and made aliens in the land of your birth, that you are largely represented in said Convention. The time has come when you must act or perish, and when silence in you is a crime. We append the following resolution that was passed at the State Convention, which sat at Columbus last winter, and we trust that delegates will faithfully comply with it.

Resolved, That the delegates composing the convention be requested to write a report in as short a form as is expedient, giving the population, wealth, and condition of the colored people in their respective counties.

JOHN J. GAINES,
Chairman of the Central Committee.

N. B.—Regularly appointed delegates will report themselves to the reception committee at the "Hotel Dumas" on Macaulay street. Ample arrangements will be made by the citizens to provide for all such during the sitting of the Convention

PROSPECTS FOR 1852.

THE SATURDAY EVENING POST.

The leading literary weekly of the Union.

THE proprietors of the Post think it unnecessary to dwell upon the distinguishing features of their well-known weekly, whose brilliant success during an existence of Thirty Years is a sure guarantee for the future. We have the pleasure of announcing our continued connection with that distinguished author.

MRS. E. D. E. N. SOUTHWORTH,
author of "The Deserted Wife," "Shannondale," etc. During the coming year, we have already made arrangements for the following novels:—

Coltine; or, Magnolia Vale; By Mrs. Caroline Lee Hentz, Author of "Linda," "Rena," etc.

Adina; or, Adventures in the far South-west; A Companion to "Prairie Flower," By Emerson Bennett, author of "Prairie Flower," "The Bandits of the Ocean," etc.

THE CURSE OF CLIFTON.
A tale of Expiation and Redemption. By Mrs. E. D. E. N. Southworth, author of "The Deserted Wife," etc. etc.

A MORAL PAPER.
In conclusion, we may say—that we shall maintain for the Post the character it has acquired of being a strictly moral paper; one that a parent may allow to go freely before his innocent sons and daughters. A careful guard shall also be kept, as heretofore, over our Advertising Columns, that nothing of an improper character may obtain admittance.

The Post also will contain every week Selected Articles of the choicest description, one or more Engravings, Humorous Articles, the Most Interesting News, Local News, Bank Note List, State of the Market, the Stock Market, etc. etc.

TERMS.
The terms of the Post are Two Dollars if paid in advance, Three Dollars if not paid in advance. For Five Dollars in advance, one copy is sent three years. We continue the following low terms for Clubs, to be sent in the city, to one address, and in the country, to one post-office.

Four Copies, \$5.00—Eight copies, (and one to Agent, or the getter up of the Club,) \$10.00—Thirteen copies, (and one to Agent, or the getter up of the Club,) \$15.00—Twenty copies, (and one to Agent, or the getter up of the Club,) \$20.00 per annum.

The money for Clubs must always be sent in advance. Subscriptions may be sent at our risk. When the sum is large, a draft should be procured if possible—the cost of which may be deducted from the amount. Address, *always post-paid*.

DEACON & PETERSON,
No. 66 South Third Street, Philadelphia.

P. S. A copy of the Post will be sent gratis, as a specimen, to any one requesting it.

NEW-YORK IMPORTERS AND JOBBERS.

FREEMAN, HODGES & CO.,

58 LIBERTY-STREET,
BETWEEN BROADWAY AND NASSAU-STREET,
NEAR THE POST-OFFICE, NEW-YORK.

WE ARE RECEIVING, BY DAILY ARRIVALS FROM EUROPE, our Fall and Winter assortment of RICH FASHIONABLE FANCY SILK AND MILLINERY GOODS.

We respectfully invite all Cash Purchasers thoroughly to examine our Stock and Prices, and as interest governs, we feel confident our Goods and Prices will induce them to select from our establishment. Particular attention is devoted to MILLINERY GOODS and many of the articles are manufactured expressly to our order, and cannot be surpassed in beauty, style and cheapness.

Beautiful Paris Ribbons, for Hats, Cap, Neck, and Bolt.
Satin and Tulle Ribbons, of all widths and colors.
Silks, Satins, Velvets, and Unwet Velvets, for Hats.
Bonnets, American and French Artificial Flowers.
Puffings, and Cap Trimmings.
Dress Trimmings, large assortment.
Embroideries, Capes, Collars, Undercloves, and Cuffs.
Fine Embroidered Revere and Hemstitch Cambric Handkerchiefs.
Capes, Lisses, Tiaras, Blouses and Cap Laces.
Valenciennes, Brussels, Thread, Silk, and Lisle Thread Laces.
Kid, Silk, Sewing Silks, Lisle Thread, Merino Gloves and Mitts.
Figured and Plain Swiss, Book, Bishop Lawn and Jaconet Muslins.
English, French, American and Italian STRAW GOODS.

July, 1851.

WM. J. BRIGHT,
Attorney at Law, Hartford, Trumbull Co., O.
Prompt attention will be given to collections in Trumbull and adjoining counties.

Nov. 25, '50.

JOHN C. WHINERY,

SURGEON DENTIST!—Office over the Book Store.—All operations in Dentistry performed in the best manner, and all work warranted elegant and durable. Charges reasonable.

Salem, Sept. 8th, 1849.

Anti-Slavery Songs!

WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail, orders from a distance shall be promptly attended to.

Aug. 19, 1850. I. TRESCOTT, & Co.

NEW BOOKS.

AT THE SALEM BOOK STORE.

Five Doors East of the Town Hall.

The subscriber has just received, and has constantly on hand, a large assortment of Medical, Classical, Scientific, Miscellaneous and School Books. Blank Books, Memorandum Books, Anatomical and Physiological Charts, Pelton's Outline Maps and Keys, Bankers Cases, Stationary and PAPER HANGINGS.

J. McILLAN,
Successor to Barnaby & Winery.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.

New Lyme, Aug. 17th, 1850.

Elizabeth M. Chandler's

Prose and Poetical Works. Sold wholesale & Retail, by I. TRESCOTT & CO.

SALEM INSTITUTE.

THE next term of this Institution will commence, October 27th, 1851, and continue 19 weeks. Tuition, per quarter, 11 weeks, from \$3.00 to \$5.00; with moderate extra charges for the French, German and Italian languages, Painting and Drawing.

A full course of lessons in Penmanship will be given during the term by Mr. J. W. Lusk. Also, a series of Lectures on Anatomy and Physiology by Dr. R. H. Mack, of which pupils may have the advantage on very moderate terms.

Board can be had in private families at \$1.25 per week.

For further information address

WM. McCLAIN, Principal.

Salem, Col. Co., O., Oct. 11, 1851.

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES.

J. P. Story, Waukesha, Waukesha, Wis.
James Herriek, Twinsburg, Summit Co., Ohio.
Mr. Tappan, Ravenna, Portage County, Ohio.
Saw & Fall, Braceville, Trumbull County, O.
Moore & Johnson, McDonoughville, Morgan Co., O.
Wm. Hamilton, Peninsula, Morgan Co., O.
Edward Smith, Peninsula, Morgan Co., O.
J. & Wm. Freed, Harpersburg, Stark County, O.
Jordan & Co., Bloomfield, Hamilton Co., O.
John Wagner, Canfield, Mahoning County, O.

THOS. SHARP & BROTHERS,
Salem, May 30, 1851.

The Young Abolitionists!

OR Conversations on Slavery.—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts., per copy.

Also, at D. Anderson's Baptist Book-Store, 31 West 14th St., Cincinnati.

August 10, 1850.

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do, Navy's System of Teaching Geography, or Balwin's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Damascus, Columbiana Co., O., or at

THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascusville, Col. Co., O., or to Barnaby & Winery, Salem, Columbiana County, Ohio.

Also, for sale at the above named place, several Cases of Scientific Apparatus, for Common Schools.

DAVID WOODRUFFE,

Manufacturer of Carriages, Buggies, Sulkies, &c.

A general assortment of carriage constantly on hand, made of the best material, and in the neatest style. All work warranted.

Shop on Main street, Salem, O.

JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR.

Cutting done to order, and all work warranted.

North 4th, Main Street, two doors East of the Salem Bookstore.

I. TRESCOTT & CO.,—Salem, Ohio.

WHOLESALE Dealers in School, Miscellaneous and Moral Reform Books; Paper, Ink, and Stationery; Drugs and Medicines, Books, Oils and Dyestuffs; Dr. Townsend's celebrated Sarsaparilla; Edmestock's, McLane's and Soller's Vermifuge and Pills; and all the Popular Medicines of the Day.—ALSO,

PROFESSOR'S STENOGRAPHY and Shorthand; Dry-Goods and Groceries, &c., &c., &c.

August 1, 50.

Marlboro Union School.

The Board of Education for this Institution, are happy to announce to the public that they have secured the service of

ALFRED HOLBROOK, as Principal; whose requirements and almost unexampled devotion to the cause of Education have given him a celebrity which renders it useless to say more than announce his name in this connection.

The very able Assistants who will take charge of the Primary and Secondary Departments, will under the School, on which we are proud to present for public patronage. Our building is new, with commodious and convenient apartments for study and recitation. The Institution is furnished with a good set of Philosophical and Chemical Apparatus. The course of instruction shall be such as to induce an application of the Sciences acquired, to the practical duties of life.

Tuition Per Quarter of Eleven Weeks.

Elementary English Branches, \$2 50
Algebra, Geometry, Natural Philosophy and Chemistry, 3 00
Advanced Mathematics, Mental and Moral Science, 4 00

French, Latin and Greek Languages, 5 00
Lessons in Vocal Music and on the Piano can be had at a reasonable charge. Board can be had in respectable Families in the Village and vicinity at \$1.00 to \$1.25 per week. Persons wishing to board themselves can be accommodated with Rooms. Books and Stationery can be had at Marlboro. Any other information, in reference to the School, Board, Rooms, &c., can be had by addressing either of the subscribers.

1851. The Term will commence on Monday the 17th of September, and continue 18 weeks.

Lewis Morgan, James L. Lynde,

Amos Walton, Henry Cook,

Marlin Anderson, A. G. Wilman,

Board of Education.

Marlboro, Nov. 1 1851.

More About Quitting.

Mr. Editor: We have taken up the pen some ten or a dozen times lately, to write an Advertisement, and as often have we committed the scroll to the fire, under this impression, to wit: That the whole truth was not revealed according to our design.

We have now abandoned the idea of writing anything, but are going to stick to the "bigging" while yet, with the feeling that the patrons of our old ship will stay with us, as we are determined to please. Our New Engine enables us to do work twice as fast as formerly; consequently we can do up Orders of 10 and 20 bushels while the horses bait, and have lots of room for new customers.

Steam Mill, one-half of a mile West of Salem.

August 30th, 1851